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IT is with pleasure that we present to our readers a portrait of Professor Marshall, with a sketch of his life. He brought with him to Queen's a thorough knowledge of his subject, attained not only by a course of study in Edinburgh but also by a wide and varied experience, and as a consequence his classes are interesting and valuable. He is an enthusiastic lecturer and a thorough teacher, and no student need expect to pass his examinations without faithful study.

At the meeting of the Ontario Rugby Union, held recently in Toronto, some useful changes were made in the rules of the Union. The abolition of the clause providing for a field-captain, and the insertion of a clause which states that the referee must choose two touch-line and two goal judges to assist him, is certainly a move in the right direction. As far as we could see the main duty of the field-captain was to confuse and coerce the referee and to get a decision for his side regardless often of fairness and truth, and the doing away with this official, together with the appointment of four assistant judges, will render the work of the referee much lighter and enable him to give fairer decisions. He will also be materially assisted by the new clauses inserted enabling him to impose heavier penalties for unfair work in the scrimmage and for off-side play. Another good change is introduced by making a majority of points decide the game. This change will lessen the unpleasant possibility of drawn games. We congratulate the Union upon the changes made. Its action will no doubt inspire confidence in it among the various clubs which it controls, and we predict that the foot-ball season of this year will be more successful than any previous one.

Every fall the Home Mission Committee finds it impossible to supply the needs of the mission fields left vacant by the return of students to college. A large number of those fields, especially of those in the North-West, that are willing and able to pay for a supply or to support a missionary with help from the Presbytery, during the winter season are left destitute of Sunday services. It is needless to point out that this state of things is a serious disadvantage to the work of the church in the N.W. The work begun and carried on by the students during the summer months, since it is not followed up during the winter season, is to a great extent lost, and the want of permanent services has a tendency to lessen the interest in the work among the people themselves. The earnest appeal which comes every fall from the Superintendent of North-West Missions for volunteers to supply vacant fields during the winter months shows that the need is a real one. A remedy has been suggested by Rev. R. P. Mackay in a letter to the *Knox College Monthly*, in which he advocates a summer session in Theology. It seems to us that the carrying out of this suggestion would meet the needs of the case. The reason why so few students volunteer to do mission work in winter is the very good one that they will thereby lose a year in their course. But were a summer session established this difficulty would be obviated, and there would be little trouble in securing the required quota to carry on the work in winter, especially when the fact is taken into account that a far greater number of students than are required apply for work in the spring. The Principal and theological professors of Queen's have generously offered their services to the church for this purpose for the months of May, June, September and October. And no doubt the professors of other colleges will follow their example. It is further suggested by some that an eclectic staff representing the different colleges and giving lectures at Winnipeg, which is the centre of the great mission fields of Algoma and the North-West, would best meet the needs of the church.

The citizens of Kingston were favored recently with a lecture on, what for lack of a more convenient name, we may call the "Single Tax Theory." A full house welcomed the lecturer on this his first public appearance in Canada. The fact is, we think, an encouraging one. Our people should take greater interest in such questions than they have done heretofore. The lecturer dealt chiefly with the degradation and poverty of the lower classes in our large cities, though we question if he contributed much toward the solution of the difficulties connected

with the subject. The reverend gentleman may, we have no doubt, do much to raise individuals from the slums to higher things, but we fear he has not a sufficiently comprehensive understanding of past social growth to enable him to do much on a wide scale for the future. So far as we can judge he has not seriously considered the question from that point of view, but it may be safely asserted that no one can do much for the present who has not a wide comprehension of the past. Much less can such an one indicate what should be our line of action for the future.

No one with an adequate knowledge of the history of political institutions will imagine that any "Morrison's Pill" (as Carlyle would call it) like the "Single Tax Theory" would do much towards bringing the millennium; and this may be said without pronouncing either for or against the theory.

When men are better we shall have better social and political institutions, but not before. The political, social and religious institutions in any country are just as good as the people who live in the country, and quite fairly represent the whole life of the people; for the Church, the State and the social relations are forms in which men express their convictions. Man is undoubtedly a moral being, and his moral convictions are expressed in every department of his life. This being so it is quite as reasonable to blame our religious institutions for the evils which exist in society, as to blame our political institutions—quite as reasonable to blame our divines as to blame our political leaders. As a matter of fact we think it an evidence of short-sightedness to blame either, except in so far as they as individuals are responsible for the imperfections of society.

But whatever view may be taken of our religious leaders, we believe all will admit that our political leaders simply give expression to the will of the people.

The lecturer seems to regard existing social arrangements very much from the point of view of the Radicals of the French Revolution times. He appears to think that *might* not *right* rules; but this in our view is a very imperfect idea. We freely admit that there are grievous evils in our present social arrangements; we have no wish to belittle the awfulness of facts such as the lecturer presented with respect to the destitution and crime of great cities. But we hold that society rests on reason and right, though there is much in it that is unreasonable and unrighteous, which we must eliminate as quickly as possible.

Regarding the assumption made by the lecturer that the poor in American cities would remain on farms of their own, if they could get them: we must say that we regard it as doubtful in the extreme. Every year large numbers leave farms and go to the cities, and most of those who have been taken out of cities to farms have returned when they had an opportunity.

If any subscriber fails to receive his Journal, we shall consider it a favour if he informs us of the fact.

LITERATURE.

WORDSWORTH'S POETRY.

IF we understand an author's writings we must know something of his circumstances and surroundings. Wordsworth's poetry was the true reflex of himself. His outward life was uneventful, but his inner life was full of combat, discovery and progress. His outward life was well calculated to favor the development of the poetic life within. He was born in the country, and spent most of his life in loving communion with nature, and so was not distracted from his noble pursuit of the muses by the "maddening crowd's ignoble strife," an influence which proved so injurious to some other poets. Well adapted as he was to struggle along his way in the practical walks of life, he yet did not feel this his vocation. His "soul dwelt apart," and he devoted his life to studying nature and declaring to his fellow men the lessons she taught him.

The very element in which the mind of Wordsworth lived and moved was a Christian pantheism. We must explain the term. Wordsworth did not agree with those that held God had displayed merely his intellect in framing the world; he thought God expressed his heart love in the world he made. If we believe that God, the first of artists has put beauty into nature, knowing how it would affect us, and intending that it should so affect us; that he has embodied his own grand thoughts in nature that we might see them and rejoice in them; that when in our highest and best moments truth shines through beauty and comes as a spirit of life to us; this is the flowing forth of God's love to us and a lesson from himself, then we believed as Wordsworth believed, and it was as the priest of nature regarded in this way that he thought for and spoke to men.

We quote a few lines from the poet's "Lines on Lintern Abbey," to illustrate how powerfully nature affected his mind and preached to him. God has disclosed himself in his own form of speech in nature, and the poet repeats in his language what God has said in his. Here are the lines:

"I cannot paint
What then I was. The sounding cataract
Haunted me like a passion; the tall rock,
The mountains, and the deep and gloomy wood,
Their colors and their forms, were to me
An appetite; a feeling and a love,
That had no need of a remoter charm
By thought supplied, nor any interest
Unborrowed from the eyes. That time is past,
And all its aching joys are now no more,
And all its dizzy raptures. Not for this
Faint I, nor mourn, nor murmur; other gifts
Have followed, for such loss, I would believe,
Abundant recompense. For I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but bearing oftentimes
The still sad music of humanity,
Nor harsh nor grating though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me like a joy
Of elevated thoughts; a scene sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,

And the blue sky, and in the mind of man,
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things."

Nature with him passes into poetry. "Thought is sublimed into speech." He enjoys nature and imparts his joy to us.

Now what did Wordsworth find in nature? First and least he found amusement. Let these lines attest this. They are from his poem "The Daisy." The poet chronicles the quaint suggestions that come from the flower's resemblance to other things. He likens the daisy to

A little cyclops with one eye,
Staring to threaten and defy
That thought comes next—and instantly
The freak is o'er;
The shape will vanish—and behold
A silver shield with pass of gold,
That spreads itself, some fairy bold
In fight to cover!

See, in the last stanza, how close deep reflection lies to this preceding light banter:

Bright flower, for by that name at last,
When all my reveries are past,
I call thee, and to that cleave fast,
Sweet silent creature,
That breathest with me in sun and air,
Do thou as thou art wont, repair
My heart with gladness, and a share
Of thy meek nature.

Here "the heart has given a lesson to the head, and learning wiser grown without his book." Then nature shares her joy with him and joy is higher than amusement. We can often have joy where we can have no amusement:

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

The waves beside them danced, but they
Out-did the sparkling waves in glee:
A poet could not but be gay
In such a jocund company;
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye—
Which is the bliss of solitude;
And then my heart with pleasure fills
And dances with the daffodils.

This is not merely the joy of the eye but of the whole nature.

Wordsworth is looking for grand lessons from nature, and sometimes seems to strain metaphors unduly to get the lesson he wants. But if it is a lesson which exists, and he finds it for us who are not endowed with his poetic fancy, who have not his clear, far-gazing eye, we are content.

This lawn a carpet all alive
With shadows hung from leaves—to strive
In dance, amid a press

Of sunshine, an apt emblem yields
Of worldlings revelling in the fields
Of strenuous idleness.

Yet, spite of all this eager strife,
This senseless slay, the genuine life
That serves the steadfast hours,
Is in the grass beneath, that grows
Unheeded, and the mute repose
Of sweetly breathing flowers.

Whether he forced this lesson from nature or not, it is a good lesson, teaching a great many things with regard to life and work. But we must break off abruptly. We have exceeded our limits even in offering these few suggestions.

Words spoken of the poet Crabbe by a friend are peculiarly applicable to Wordsworth:

Thy verse from nature's face each feature drew
Each lovely charm, each mole and wrinkle too.
No dreaming incidents of wild romance,
With whirling shadows, wilder mind's entrance,
But plain realities the mind engage;
With pictured warnings through each polished page.
Hogarth of song! Be this thy perfect praise:
Truth prompted, and truth purified thy lays;
The God of truth has given thy verse and thee,
Truth's holy palm—His immortality.

J. McC. K.

THEE. ONLY THEE.

Love, words can never tell
Half, half the magic spell,
Thou weav'st 'round me.
How sweet the hours would be,
Could I but think of thee,
Only of thee.

Oft in the woods I stray,
Wiling the time away
Wishing for thee.
Each little bird I meet,
Knows that old story sweet
And sings of thee.

Fondly the flowers smile,
Thinking of thee, while
Far, far from me;
All day thy vision bright
Hovers before my sight.
Oh, that 'twere thee!

Gently the shadows fall,
Night's mantle covers all,
All, all, but thee—
Softly mine eyelids close,
Gladly I seek repose,
To dream of thee.

ERRATA.

In our last issue "Poems of Ten Tears" should have read "Poems of Ten Years."

Page 87.—In article on Our Western Missions, 6th line from end, should read *one* of the seven provinces of the Dominion, instead of *all* the seven provinces—



D. H. MARSHALL, M.A., EDIN., F.R.S.E.,
PROFESSOR OF PHYSICS, QUEEN'S UNIVERSITY.

PROFESSOR D. H. MARSHALL, M.A., (EDIN)
F.R.S.E.

Professor Marshall was born in Edinburgh, Scotland, in 1848. In that city of good schools he received his preliminary education and in 1863 entered the University as a student in Arts. His career as a student was a distinguished one, marked by several valuable scholarships won in mathematics and physics, and closed by graduation with honors in those subjects. An interval (1868-69) was spent in Jedburgh Academy where he was mathematical tutor. Shortly after graduation the subject of this sketch was appointed assistant to Professor P. G. Tait. He held this post until his appointment in 1873 to the chair of mathematics in the Imperial College of Engineering, Tokio, Japan. Having lectured on mathematics for five years, he was transferred to the chair of Physics. The Japanese Government has followed the practice of retaining the services of foreign professors only until native students were sufficiently advanced to take their places. Professor Marshall was thus succeeded in 1881 by a Japanese trained by himself. During the university year 1881--1882 Professor Marshall, with Mr. R. F. Onond, the indefatigable Ben Nevis observer, and Professor Michie Smith (brother of Robertson Smith) assisted Professor Tait in an important research on the lowering of the maximum density point of water by pressure. In the summer of 1882 he was appointed to his present position, the chair of Physics in Queen's University. During his varied and extended university experience Professor Marshall has published many valuable papers on physical and mathematical subjects. Some of these have appeared in the *Proceedings of the Royal Society of Edinburgh*, others in the *Transactions of the Asiatic Society of Japan*, and in other eastern journals. His text book on *Integration* was published for the use of his Japanese students. He has also written an *Introduction to Dynamics*, two parts of which have already passed through the press.

Those who have the good fortune to be numbered among the Professor and Mrs. Marshall's friends value highly a visit to them at Kilmhurst, which is, by the way, a veritable treasury of Japanese art.

CONTRIBUTED.

RELIGION AND MORALS IN HAMLET'S SOLOILOQUIES.

FROM soliloquies we learn the inward character of a man better than from conversation with others, as in them there are no motives for concealment or pretence. Pre-eminently is this true of the soliloquies of Hamlet, since so much of his talk in the presence of others is intended to hide rather than to reveal his real sentiments. Certainly, in order to arrive at the truth of any character, actions must be examined as well as words; yet, as an ally to actions, the words of soliloquies are of more use than the ordinary dialogue. Hamlet's first soliloquy occurs in Act I, Scene 2, after his conversation with his mother and uncle in reference to his excessive sorrow for his father. The central thought expressed by this strong speech is indignation against his

mother for her unfaithfulness to his father's memory. So much does her conduct weigh upon his soul, that the first desire expressed is for death, either from some cause outside himself, or by his own hand, were it not that suicide is opposed to the command of the Everlasting. And in this wish "That the Everlasting had not fixed his canon 'gainst self slaughter" —We learn that the hero of the play has some regard, at least in thought, for the authority of God, however little he may show that regard in many of his subsequent actions. This is a distinctly religious feeling—shrinking from suicide, because it is opposed to God's command. In another soliloquy we find him again contemplating suicide, and again shrinking, not because he sees that such an act is in defiance of God's law, but because the sleep which suicide leads to may not be dreamless; but here, too, he may be regarding the bad dreams as the result of breaking God's command. In this idea of dreams following death we have another idea connected with religion and philosophy—the immortality of the soul. Hamlet evidently believed that death does not end all, although he does not plainly say so, but only suggests the possibility of a future life. Passing over the short soliloquy which closes the second scene of the first act, and in which Hamlet shows the beginning of a suspicion that his father has been murdered, and also states his conviction of the insuppressible character of evil deeds, we come to that most impassioned speech which occurs in the fifth scene of Act I, immediately after the interview between Hamlet and the ghost. Here he apostrophizes the hosts of heaven, the earth, and suggests the coupling of hell with the other two, showing that he has some conception of the three spheres of existence so universal in the religion of almost all races. Apart from this there is nothing in this powerful passage which reveals the morals or religion of Hamlet. The next soliloquy occurs at the end of the 2nd Act, where Hamlet accuses himself of cowardice and lack of energy, as compared with the player, who by the mere working of his fancy, became pale and wept, and had the appearance of one distracted. In this speech Hamlet shows his belief in supernatural agencies, where he claims that he is prompted to his revenge by heaven and hell. How he was prompted by heaven is not easily seen, nor have we for our present purpose to inquire, but only to notice Hamlet's acknowledgement of the existence of both classes of agents. He even conceives that what appeared in the form of his father may be the devil himself, who assumes such a form for the purpose of Hamlet's destruction. This power of assuming a pleasing shape, attributed to the devil, reminds us of that Scripture passage which suggests the transformation of Satan into an angel of light. We now come to that passage already referred to, in which Hamlet meditates on suicide. The thing most to be desired is escape from the myriads of evils which make the natural life almost intolerable. Suicide would be the readiest way of escape, but that might lead to unknown ills. The fear of such unseen evils he attributes to conscience, which in that way makes cowards of all men. And he strangely concludes that this same premonition of conscience checks the carrying out of great resolutions. The next soliloquy in

order is a short one, but shows a soul on fire ready to do acts most terrible, such that "the day would quake to look on." This feeling of power to do awful deeds reveals a mysterious moral disposition, and leads him to pray to his soul that he may be restrained from matricide. What terrible working of soul must this thought have cost Hamlet! In the next soliloquy we find Hamlet's fierce desire for vengeance reaching beyond this life. He looks upon his uncle as he kneels and resolves to slay him, but the thought that at such a time the soul is prepared for heaven causes him to put up his sword, and await an opportunity to kill the king in the midst of his sins. There is a strange belief here suggested that the future condition depends on the occupation of the soul at the moment of death; but it is not more strange than unreasonable. The belief in a future state, both of suffering and of happiness, is here most plainly expressed.

I have only gathered together a few thoughts of these soliloquies, especially the thoughts suggestive of religion and morals. I have written almost nothing by way of comment; I have not been exhaustive even in collecting, and yet I have written more than I intended.—M.

INDIAN MISSIONS.

The Rev. E. E. Jenkins, one of Queen's Honorary Graduates, has contributed to the London *Quarterly Review*, a good article on this subject. Having been for many years a Missionary in Continental India, and thereafter Secretary of the Wesleyan Missionary Society, he is well qualified to form opinions on what is confessedly a difficult problem. He considers that the battlefield of the faith is not England, nor Europe, nor America, but India. When he comes to the question of what the Church is doing there, he says: "The answer to this question is far more difficult than appears at first sight. Even statements in themselves accurate may lead to a conclusion wholly inaccurate when the view of the writer is narrowed by an enclosure of party considerations. It has been affirmed that as yet Christianity has failed even to command the respect of the Hindus; it has been held, on the other hand, with equal assurance that in no field has the Gospel of Christ won so conspicuous a triumph as in India. The assertion in each case may be sustained by the facts of a local illustration; but if our judgment is invited to extend itself beyond this limit, and to generalise from facts to speculation, there must be a precise account of the conditions under which the facts have taken place, otherwise the conclusion ultimately reached may be as false as the facts themselves are correct. A witness, writing from Benares, and with no experience to send his observation below the surface, proclaims Christianity a failure. Another witness, dating his testimony from Nagerecoil, announces that Christianity is everywhere triumphant."

In the vast cities of Benares, Calcutta and Madras, there are only 3,519 native Christians and Catechumens, whereas, in Tinnevelly they amount to 55,854. Seeing that these Missions were founded within a few years of each other, what is the explanation of the great difference in results? He answers:

"Here is the secret of the swift success of the Gospel

among the non-caste populations of Tinnevelly and Travancore, of Nellore and Orissa; it found a people poor, oppressed, and cheerless, destitute of education and literature; enslaved by beliefs and customs that ministered only to the elementary forms of passion and left half their nature untouched. At the call of the Gospel they trooped forth to listen, and when the tidings promised them sympathy, deliverance, and rest, multitudes followed the Missionary into the Church. They have become "a people" as distinguished from a population; their collective life is founded upon equal public rights; it is honest, intelligent, and moral, and delivers to the surrounding heathen an eloquent testimony to the truth and power of the new faith. But when we carry the word of Christ to the great cities of India, peopled mainly by the Hindu race, properly so described, we encounter not the unreasoned impressions of a primitive worship, but an elaborate creed of ancient fame, covering within ample folds of priestly domination every human interest, defining the liberty of the person, constructing the order of the family, ordaining the laws of commerce, and even, in some respects, dispensing the authority of the State. Its dogmas are made tolerable, and even popular, by a ritual of unequalled splendour, and the glitter of its festive provisions keeps up a continual dazzle to conceal from the eyes of the people the remorseless tyranny of its exactions. For the multitude, every sentiment of worship has its idol; and in its stores of learning there is a wealth of thought, of knowledge, of story, and of song, to assist the pursuits and satisfy the taste of every mind. But more than this, and disclosing the secret of its matchless strength, there is a caste-fellowship pervading and informing this colossal organism, binding the members together in a unity compact and indissoluble. Those only who have studied caste in India itself, and studied it in the examples of its violations, can have any notion of the furnace heated for him who changes his faith. A Mohammedan Missionary entering a devout English home, and winning for Islam a son or a daughter, is by no means a strained analogy of the shock and supposed infamy attending the conversion of a caste youth to Christ."

He goes on to mention some facts that should cheer us. First, there is not a race or language in India to which a Mission has not been sent. Secondly, there is a good understanding among the societies that are pursuing different methods of work. "It is remarkable that disputes on plans of work are fading away in the missionary circles of India. The leading vernacular preachers are now ready to acknowledge that the brethren who labour in schools are also evangelists, and that what is called high education is not only an important auxiliary to the more direct methods of disseminating the Gospel, but is sometimes the only instrument by which caste families can in the first instance be reached. We advise all Missionary Committees who administer Indian work to procure and study the reports of the Decennial Conferences which have been held in India. In these assemblies nearly all the societies have been represented, and every class of labour considered upon its merits. The change in the tone of these successive discussions, and the ex-

tending breadth of view which from time to time has characterised the resolutions that concluded them, are results one may expect to find when honest men meet together to review their work after an interval of ten years, during which theory has been tested by the touchstone of fact, and the impressions of inexperience have been corrected by practical knowledge.

But controversies, which ended in common agreement in India, have been re-opened in England. A great change has befallen the position of our Eastern brethren. Not many years ago they were permitted to labour without notice, their field and their work were unknown; but sudden popularity has succeeded cold neglect, whether to the advancement of their missions remains to be seen. They are now overwhelmed with attention. They are visited by travellers, they are discussed in journals, they are criticised in drawing-rooms, and advice from all quarters rains upon them like one of their own monsoon torrents. In the sudden flood and down-pour of critical attentions, or zealous but inexperienced counsels, they will do well, as under the literal monsoon, to close their windows until the storm be overpast. They know their work better than their counsellors, and we earnestly hope they will not be moved from the bases of their general policy by that ignorant impatience of results, which is the marked feature of this new-born zeal for the conversion of India. Policy is method evolved by experience. The men now in the field inherited the labours of the first missionaries; from these labours the cardinal principles of advancement have been slowly and painfully educed, and while the ever-changing aspects of India must determine the incidence of their application, the principles themselves are the abiding foundations of the work, and it is not likely that the brethren will be enticed to surrender them."

Dr. Jenkins concludes his article with the three following observations:

1. "The hope of the missionary churches is the Native Ministry. The material for raising a body of Hindu preachers and helpers is excellent and abundant. Some very high positions in the civil service of the Government are filled by native ability and well-sustained by native worth; and it is our conviction that there is no function appertaining to the Church, for which adequate gifts may not be found in Hindu converts. European Missionaries must become in ever increasing proportion the training masters of indigenous talent, and they will never lack evangelists, pastors, teachers, writers, and intelligent and responsible Christian laymen.

2. "We advocate for our Native churches the freedom which growth demands. Springing from the great principles of New Testament fellowship, they must reflect the genius not of the European but of the Asiatic mind. By insisting upon reproducing our Western pattern, we cramp their vigour, and distort and stunt their natural form. They will need, perhaps for long years to come, the eye and hand of European oversight; but it must never be forgotten that the habits be corrected or planted, the wants to be supplied; the customs of family and public life to be founded; are those of an Eastern people; and the foreign leaders of Christian thought in India

must help by wise and necessarily gradual concession the problem of an Indian Church.

3. "We have already dwelt at length on the vital question of Education in India. We will add a parting word. This is not the time for Missionary Societies to deliberate on the question, how far they can reduce, with safety to other departments of mission work, the number of their High Schools, and the amounts of their education grants. They may rest assured that if they allow their schools to decline, they will imperil the existence of their Native churches, they will contract to a pitiful narrowness the range of what they designate their Evangelical work, they will exhaust a prolific source of Christian vernacular literature, and they will strengthen the hands and gladden the heart of their enemies in India and in England."

CORRESPONDENCE.

12 ARGYLE SQUARE, KING'S CROSS,
LONDON, ENG., December 24th, 1890.

DEAR JOURNAL:—Come in out of the fog, and smoke, and dirt, you dear old familiar-faced fun-laden volume. As I carried you up to my room the other day, I grasped in imagination the hands of a great crowd of the boys of Queen's, and then I fairly chuckled to myself as I sat down to enjoy a delightful little chat with them—that was with No. 1, and now here's No. 2, right up to the mark, with plenty of ambition and "stuff" to make the eighteenth the very best volume yet. That's right; the best of success to you, most worthy editors. I always valued the JOURNAL very highly while in College, but now, when far away, it is, if possible, more welcome still.

I've had a knock-about sort of time since leaving Queen's last April, possibly a bit of a chat about it may not be uninteresting. Three months in Edinburgh and Glasgow, two more mostly in Heidelberg, Germany, and so far about two in London. Pleased with my trip away from home? Yes sir; decidedly. It has been an "eye-opener," worth many times as long spent at home with no prospect of ever getting away; a most effectual antidote to the self-satisfied feeling with which a fellow often leaves College. The first thing that strikes us after the first week or two in such a place as Edinburgh or London is the utter indifference on the part of the natives to our presence in their city. Matters don't appear somehow to be arranging themselves just as we expected. We know no one and no one knows us,—a perfect stranger in a great city, and might remain so for fifty years to come without the slightest effort on our part. Finally we go to our room, roast our slippers over a grate-fire while the cold chills meander down our spine, and brood over the miseries and uncertainties of life. Then it dawns upon us what an infinitesimal particle we are in the great ocean of life, and how well the world could really get along without us.

After this stupendous piece of wisdom was properly impressed upon us, we proceed with better grace to profit by the excellent opportunities afforded in the Royal Infirmary and University of Edinburgh.

To "ye Medicos," who propose coming across the ocean next spring or later, by all means steer for Edinburgh, and be there before, or at least by May 1st. All summer courses of lectures begin punctually at that date. The Royal Infirmary, which is the great and practically the only students' hospital, is situated very conveniently near the University. Attendance at the Infirmary is free to graduates not reading for British degrees. Canadian grads., intending to practice at home, are now very generally (and very wisely I think) neglecting British degrees. By so doing, their own degrees are held in better repute, big fees are saved, and most important of all, men are able to devote themselves almost exclusively to practical and clinical work, strengthening their weaker points by courses of University lectures as desired.

Living in Edinburgh or London is higher than in Kingston, but an economical man does not need to go to extremes.

After the summer in Edinburgh, nothing it seems to me is better than six months in London, or a year, if the time can possibly be spared. An all-round clinical course may be taken at one of the great London hospitals, — fees rather large as compared with our Kingston ideas — or several courses in as many special or general hospitals. Opportunities are great here, and the advantages derived from six to twelve months close observation and application in the great Scotch and English capitals can scarcely be over-estimated. Then no one, medical or otherwise, can come over here to live for months amongst strangers, people who talk and act and think more or less differently from what we do at home, without being benefited consciously or unconsciously in very many ways.

London winter weather is interesting to one who has never experienced it before. Just now there's a layer of snow about three inches thick in the closed parks and other inaccessible places. This is nicely covered over with a rather even layer of beautiful black, grimy soot. But on the stone-paved streets and broad flag-paved sidewalks, the snow, as fast as it falls, is churned up by the constant traffic into slush and mud. There is always more or less fog and smoke hanging over the city, but about four days out of the seven, for a few weeks back, we have had the genuine old-fashioned London smoke-fog (see a late issue of *Punch* for details of a method to enable pedestrians to avoid accidents on the streets). The sun has been visible as often as once every three or four weeks, though not to shine. Through the smoky atmosphere it is just a big blood-red disc. This appearance coupled with its very low altitude—just above the houses even at noon—constantly reminds us of sunset at home.

The poverty stricken ones, men, women and children, are sadly numerous in this great rich city. We see them on almost every street and every corner. Tomorrow, the best day of all the year to them, some scores of thousands will receive big generous Christmas dinners, free. The well-known essentials for the Englishman's holiday dinner, viz: an abundance of good beef and plum-pudding are given out by the ton.

A rather sharp day determined us to get out our fur

caps. There are a few of us Canadians in this house, but we were scarcely on the street when we found ourselves the objects of much attention. Everybody stared; young people turned round to look, while the small boy giggled and raised a general shout of "Oo's yer 'atter?" "Where'd ye git that 'at?" etc. Evidently nobody had ever seen a cap before.

Double-decked street-cars and omnibuses are very convenient. But telephones and the electric light are almost, and stoves altogether, unknown. Grate-fires are a nuisance, and I'll be glad when the time comes to return home to the best country in all the world—our native Canada.

With very best wishes of the season to all the boys.

Yours truly,

OMAR L. KILBORN.

We have also received a letter from another of our old graduates, O. Bennett, B.A., who in company with E. G. Walker, B.A., and R. T. Whitman, B.A., is attending the Free Church College at Edinburgh. We are sure that a few extracts will be interesting to our readers. He writes:

When I arrived at Edinburgh I found Walker had taken up lodgings in the same house with Dick Whiteman. Before coming to Edinburgh Dick had been for about a year in Belfast. We attend the Free Church College only. Walker and I take Pastoral and Homiletic Theology under Baikie, N. T. Criticism under Dodds, Systematic Theology under Laidlaw and an occasional lecture on O. T. Criticism. There are about 180 students at the Free Church College. I attend Free St. George's, Dr. Whyte's; Walker goes to St. Cathbert's, J. McGregor's, while Dick goes to a U. P. Church.

Our board comes to a pound per week. We have a large sitting room and two bedrooms. It seems a good deal to pay and is rather luxurious looking, but the only alternative is a very inferior article, indeed.

We have visited various places of interest in and about Edinburgh. Soon after coming we took a run down to Melrose (Shannonville and Lonsdale not included) and saw the abbey. We have also visited John Knox's house, St. Giles cathedral, Greyfriars cemetery, the Forth bridge at Queensferry, which is as high as the cross on the top of St. Paul's and taking all its dimensions into consideration is generally considered the largest bridge in the world. A few weeks ago we visited Holyrood palace. As we passed through the banqueting hall where many a huge old revelry has been held we saw the portraits of the 100 Scotch kings and queens dating from earliest times. Some of them are very antiquated looking, indeed. As we passed along we duly admired and venerated these hoary old portraits and were just on the point of being carried away with our enthusiasm, when we were told by the guard that these portraits were all painted by contract by some local artist within the last few years. I think the management of the palace had especially in view the American tourist, who, they say, goes about with eyes and mouth wide open and note book in hand. The spot of paint on the floor of one of the corridors, which has done duty for

Riccio's blood and galled a confiding public for many generations, is no longer to be seen. Remorse has seized the conscience of the waggish Scot and he has had it removed. The bed in which Charles I. slept is also on exhibition. It is large enough for a whole family. Perhaps the chief object of interest is the bed of Mary Queen of Scots—the same bed under which Mary no doubt used to look every night to see if there was a man there. The appearance of the bed now does not reflect much credit on Mary's house-keeping accomplishments.

We expect to start from Edinburgh for London about the 20th March, Friday. All classes close on the following Wednesday. We hope to take a short trip on the continent before returning.

Walker is sitting opposite me reading the life of Knox. Did you ever hear the name? I have great difficulty in keeping him from singing "Here's to good old Queens." No doubt E. G. was thinking of the stirring lectures we heard on the same subject last session from our lecturer on Church History.

The letter goes on to say: Last Friday we had a skate on Duddingston Loch, just behind Arthur's seat. There were upwards of a thousand people on the ice.

COLLEGE NEWS.

CLASS OF '92.

THE members of the notable class of '92, desiring to add not only to their importance but also to their mutual acquaintance, have been holding monthly reunions, at which even the venerable seniors might get some points. The last meeting was held on Wednesday afternoon, January 21st., for which an excellent programme was provided. The first piece was a new and startling college chorus entitled "Solomon Levi." The historian then read a page or two of the preface to the history of the class, after which followed a trio in which Messrs. Hugo, Argue and Easton exceeded our highest expectations. Then came the debate on the question: "Is Mathematics or English the most important factor in mind training?" Messrs. H. H. Hunter, Byers and Norris were chosen to uphold the affirmative, and Messrs. D. McIntosh, R. F. Hunter and Menzies to support the negative. Owing to lack of time, and fear of darkness and John, Messrs. Norris and Menzies had not an opportunity for displaying their oratorical powers. Mr. H. H. Hunter opened the debate, and his strongest argument seemed to be that no student could expect to pass physics without first having twisted his brain with mathematical problems. Mr. McIntosh, on behalf of English, held that an hour course in mathematics tended to make a student one-sided, whereas English developed all the faculties. He expressed himself thus: "The study of English literature enlarges one's sympathies and develops one's emotions, whereas the study of mathematics tends to make a man, a hard, dry lump of intellectuality." Mr. Byers, in replying for mathematics, made the sage remark that every animal had emotions, and that it was not feeling, but thinking, that made the man. He vigorously upheld mathematics as a study which could exer-

cise to the utmost one's thinking powers. In his excitement this startling sentence burst from his lips: "Mr. Gladstone, the grandest Englishman now living, owes his great renown to his deep and thorough study of mathematics." To this Mr. R. F. Hunter then replied that it was not at all likely that Mr. Gladstone swayed the minds of his audience by propounding to them knotty mathematical problems, and that his power was probably due rather to a thorough knowledge of the English language. Many other arguments, old and new, were brought forward, but space forbids their repetition. As a result of the debate English was declared victorious. The next piece on the programme was a most edifying Gaelic chorus by Messrs. McRae, S. Ross, H. H. Hunter, R. F. Hunter and J. Stewart, after which an original poem on the class of '92 was read by one of the members. Then, after the hearty singing of another glee, the class adjourned to meet again some time in February.

The following is the poem read at the reunion of the third year:

Should you ask me whence these students,
Whence these sages and musicians;
With the foreheads of the learned,
With the wear and tear of lectures,
With the wooden clubs of hockey,
With the sliding skates of magic,
With their frequent intermissions,
And their stamping repetitions?
I should answer, I should tell you,
From the cities and the countries,
From the Provinces, Dominion,
From the land of San their uncle.

Out of childhood into manhood,
Now have grown up all the students,
Skilled in all the arts of logic,
Learned in all the lore of juniors,
In all the boyish games and pleasures,
In all manly kinds of labour.
Swift of pen are all the students;
They can scribble lectures faster;
Than our smoothest-tongued professor
Can fling the phrases from him,
Fling the wisdom to the students,
State the knotty points for exam.
And this class of two and ninety,
Little know we of their workings,
Simply come to swell their numbers:
Never heeded introductions,
Never hearkened to their thunders
Listened while our brothers argued,
Listened while the chairman answered,
But not once our lips we opened,
Not a single word we uttered.
Yes! as in a dream we listened
To the words of all our classmates.

Now the jolly class of juniors
Think within themselves and ponder,
Much perplexed by strange forebodings,
Toiling, striving, hoping, fearing,
Dreading the examinations,
In the spring of one and ninety,

In the spring of two and ninety.

"Waste no time in useless pleasures,"

Warning says the wisest student;

But we'll hold our small reunions;

That our class be more united,

That our friends be not forgotten,

And new bonds be forged forever.

Thus at six we leave the class-room

For the scene of books and pencils;

For the work which lies before us.

POET OF CLASS '92.

TO MY PIPE.

When first thy slender form mine eyes beheld,

Encased within a plush-lined case,

I felt that I was, there and then, compelled

To purchase thee, my den to grace.

And never have I, since that lucky hour,

Had cause my action to lament,

And oftentimes, when in thy subtle power,

I've vowed the money was well spent.

Ah, well do I remember, when I filled

Thy virgin bowl with fine cut weed;

And how my boyish heart within me thrilled,

When of thine incense I took heed.

Off have I, when in studious mood, caressed

The silver circle round thy zone,

And to my lips with joy thine amber pressed,

And thanked my stars thou wert mine own.

Ah, dear old friend, oft hast thou eased the throes

Of full many a tardy thought

As to my weary brain thy fumes arose,

And brought to view the notion sought.

O, many, many happy hours we've spent

Our friendship has with years grown ripe;

Nor has it e'er known aught of discontent;

My old and faithful friend, my pipe.

Kingston, Jan 20, '91.

S. G. R., '91.

THE ROYAL.

EXAMINATIONS IN MEDICINE.

As the session is hastening to its close, some of the apparent defects in the manner of conducting the examinations attract the attention of the students of the Royal.

Some years ago, we are told, some students obtained access to the examination papers before the regularly appointed date. This fact, it appears, (it surely cannot be that the question of expenditure is worthy of consideration in this matter) led to the adoption of the custom of dictating the questions to be answered by those presenting themselves for examination. The defects of this system are too apparent to need any comment. Some of the professors have tried to meet the deficiency in the present method, but on their own responsibility and not by direction of the faculty. If a sufficient reason can be given for refusing to have the papers printed we will quietly swallow our dissatisfaction, and submit to the inevitable.

Again, the method of awarding the medals and positions of honor is not satisfactory. Competition by oral examination has been the method hitherto adopted. This plan is quite satisfactory to some of the competitors; but on the other hand, some of our best students find difficulty in giving a complete answer to a question thus presented, while they could write the answer with more satisfaction to themselves and to the examiner.

The insufficiency of oral examinations is very apparent in the case of competition for the position of House-Surgeon to the Hospital. The competitor is supposed to have spent three years in *Materia Medica*, *Physiology* and *Anatomy*, and the sole test of his proficiency in these subjects is an oral examination in each, lasting from twenty minutes to half-an-hour. The cool-headed person here clearly has the advantage over a man of excitable temperament, though the latter may be much the superior in scholarship. It may also happen (as it has happened) that physical indisposition at the hour of examination unfits the mind for its work.

Would it not be fairer to all classes to have the examination partly oral and partly written? Might not honor papers be prepared for those who present themselves for honors? We proffer these suggestions as the expression of feeling on the part of those most directly interested. The faculty has shown itself willing to meet the wishes of the students. Are these matters too small to be worthy of consideration? We hope not.

NOTES.

Prof.—Give some other symptoms of cancer.

Student.—There is the characteristic kach—kick—kech—kechia.

Professor collapses.

Prof.—What do you notice as peculiar about the position of the patient?

Student.—Opisthotonos.

Prof.—Tut! Tut! That is only a poultice on his abdomen.

CONCERT AT THE POOR HOUSE.

The former entertainment given by students at the House of Industry having proved such a success, another concert was provided for the inmates on Thursday, 29th Jan., at 4:30 p.m. Promptly at that hour a bell was rung, and in a short time the hall was quite filled with an expectant crowd. Although many were old and feeble, some blind and crippled, all were so cleanly and intelligent looking that one could hardly realize that this was indeed a scene in a place such as the name indicates. The order manifest everywhere reflected much credit on the genial keeper and his family.

The students were ably assisted by Misses McAdam, Smith, Galloway and Bryan, from Chalmers' Church Y.P.S.C.E., and the following programme was rendered to the delight of all concerned: Hymns in chorus; solos by Misses Smith and McAdams; recitations by Messrs. Rollins, Grant, McIntosh, Maclean and Horsey; violin music by Mr. Taggart, and humorous speeches by Messrs. Cameron and Currie. Mr. Colin Campbell occupied the chair. Every piece was substantially applauded, and

Mr. Taggart's playing aroused so much enthusiasm that while many were beating time with their feet, one young woman sprang to the floor, and exhibited experience in "tripping the light fantastic toe." Before conclusion a vote of thanks to the performers was moved, seconded, and *haunted over* by the "unfortunates" themselves in a manner worthy of a stylish society gathering. The strains of the national anthem brought a most happy meeting to a close.

PERSONALS.

Dr. O'Gorman, '87, is practising in Dakota.

Rev. James Grant is in West Toronto Junction.

Alex. Bethune, '90, is at Wingham studying Kant.

Frank King, M.A., '89, is in a law office in Toronto.

J. M. Farrell, B.A., '89, is studying law in Smith Falls.

Thomas Bertram, M.D., enjoys a lucrative practice in Dundas.

Dr. Horsey has received the unanimous Reform nomination for North Grey. Good luck on the 5th, Ed.

T. A. Cosgrove, B.A., has received a call to Cambray and Oakwood.

G. D. Lockhart has located at Mount Brydges, in Western Ontario.

E. J. Corkill, M.A., imparts instruction to the budding minds at Orangeville.

Dr. Todd, '90, is located a short distance from South Bend and is well satisfied.

W. O. Wallace has gone over the border to complete his theological training in Chicago.

W. A. Gray, M.D., '89, is enjoying a goodly share of practice in the city of Harrowsmith.

Dr. J. R. Shannon, '90, is in Vienna, taking a special course in diseases of the eye, ear and throat.

Wm. Mather, M.D., '86, has his shingle hanging out in Tweed. He is a general favorite and enjoys a good practice.

Dr. Reid, '80, was in town a couple of weeks ago renewing old acquaintances. He practices in Barre, Vermont.

Dr. Caramel, '90, has been extremely lucky in forming a partnership with Dr. Green, one of the best surgeons in the States.

R. E. Knowles, B.A., Manitoba College, paid his friends in Pembroke a visit at 'Xmas. He is an enthusiastic Manitoban.

The last *Canadian Practitioner* contains a report of ten oratory cases by Dr. K. N. Fenwick, of the Royal College. —*News*.

Wm. A. Cameron, B.A., M.D., '90, has had compassion on suffering humanity in Kemptville, and is offering his remedies at cost.

A. R. Elliott, M.D., '89, has been appointed to the position of assistant superintendent of Tanville Insane Asylum, Philadelphia.

Wm. Earl, M.D., '90, has settled in Bishop's Mills, after gaining considerable reputation as a cure-or-kill physician in Castleman.

Harry Burdette, M.D., is upholding the reputation of the Royal in St. Paul. According to our authority he has a very good practice.

W. J. Easterbrook, who was at the Royal during the last two sessions, is now studying in Belleville, taking up work for matriculation.

Harry Wilson, M.A., '89, who was doing some tutor work in college before 'Xmas, has been appointed head master in Newburgh high school.

Dr. Sid. Gardiner, '87, who settled in Brooklyn, is to be married on the 4th of next month to a wealthy Brooklyn lady. Congratulations, Sid.

Geo. Emery, M.D., '90, Gananoque, gave us a call a few days ago. We have grave suspicions as to why he visited the city. Always welcome.

Harry Pirie, B.A., M.D., '90, is working up a practice in and about Orillia. The *JOURNAL* is not lacking in its good wishes and sympathetic feelings.

Harry Mitchell, '90, writes in very glowing terms of his success in Lakeville, Indiana. His brother, F. Mitchell, '90, is doing well in South Bend, Indiana.

Harry Farrell, '89, has evidently proved himself a successful and popular teacher. He has been re-engaged in Dundas High School with an advance of one hundred dollars.

We were all glad to have a shake with D. McE. Gandier, whose health has prevented his attendance during the last two sessions. He is at Newburgh, and was in to the Y.M.C.A. conference. We hope soon to see you back for good.

J. E. Smith, '93, has given up classes for some time and will diligently set himself to earning the goodly salary which has been offered him by the school fathers on Garden Island.

We were pleased to have a call from Herb. Horsey, M.A., '86, who now exercises a shepherd's care over the people of St. Hyacinthe. While in the city he occupied the pulpit of St. George's cathedral.

We met with considerable surprise a few days ago when we accidentally fell in with one who could tell us of a wanderer of the class '91, Edmund Yourex. All our previous inquiries had proved so unavailing that we had determined to give up the search as fruitless, and must here gratefully remember our kind informant. Ed. is to be found in Philadelphia.

We take from the *Lindsay Post* the following in reference to Rev. P. A. McLeod, Sonya, at a marriage ceremony: "The marriage service was performed by Rev. P. A. McLeod, M.A., minister of St. Andrew's church, Sonya, and was marked by that tact and pleasing address which distinguishes all his public acts. This being Mr. McLeod's first experience of the kind it will be to him a red letter day in that respect, and will also, we trust, prove a happy and a effective reminder of his own needs."

We are much pleased to hear of the success which has attended the labors of Rev. Malcolm McKinnon, Lorneville. Dr. Mowat officiated at the opening of a new church, seated for upwards of 400 and costing \$4,000, all subscribed and more than half paid, on Sunday, Feb. 1st. In proof of the warm, spiritual life of the people and their eagerness to hear our esteemed Professor, we learn that on the above date after the new church was packed to its utmost, the crowd remaining was still sufficient to fill the old church. Accordingly service was conducted in both. We congratulate our old friend on his bright prospects. By the way, too, Malcolm is twice the man he was when we knew him last. Congratulations. You know the JOURNAL epicure's expectations.

Y. M. C. A.

The meeting on Friday, 23rd inst., was devoted to Foreign Mission affairs. There was a large, enthusiastic gathering of members. Mr. Fitzpatrick occupied the chair. After the opening exercises Mr. Sharp addressed the students. He recalled the circumstances through which our Missionary Association began first to direct its attention to the foreign field, and how financial and other difficulties were overcome, until in 1888 the Society was enabled to send abroad one of its own members who had volunteered his services. Dr. J. F. Smith had then graduated from the Royal, and after taking a supplementary training course in New York, proceeded to China. The Missionary Association, relying on the hearty support of students and graduates, pledged itself to provide him a salary of \$1,200 per annum, and hitherto this has been promptly paid. Other colleges have taken our example, so that now most of the great seats of learning on both sides of the line have their representatives in the foreign field.

Mr. T. B. Scott submitted an interesting report of the work Dr. Smith has been doing since his arrival in China. With the aid of a map, and extracts from the doctor's own correspondence, the difficulties attending missionary effort in China, and particularly in Honan—the province with which Dr. Smith is chiefly concerned—were presented in a graphic manner.

Mr. Smith, a brother of our missionary who is now studying with us, gave the latest news from the East, relating serious collisions between missionaries and irate mandarins on the borders of Honan.

These reports put the audience just in the state to be effectively impressed by the earnest appeals of Messrs. J. M. Maclean and C. D. Campbell for continued support of the great undertaking.

Fervent prayer, with special reference to Dr. Smith and his labors, concluded a soul-stirring meeting.

A business meeting was held the same evening, and Mr. H. R. Grant was unanimously elected Treasurer in place of Mr. F. A. McKee, who has been compelled through ill-health to give up attendance on classes for this session.

The following students were appointed delegates to the Provincial Convention of Y. M. C. A.: Messrs. J. M. McLean, Cattanaach, Lavell, Cameron, Davis, Easton, Grant, Best, Currie and McKinnon.

COLLEGE NOTES.

John says our new boiler is working fine.

The latest song in divinity hall is "Home, Sweet Home."

The elocution class will meet three times a week.

T. E. Muckie has again run to cover in the den. Welcome back.

Nearly all the divinity students attended the Daymon-Conmery concert.

At the medical dinner one small freshman kept two waiters on the run.

John A. Gillies is attending classes in the Business College. He is as lively as ever.

Queen's has been victorious in the two hockey matches with the Athletics and Kingstons.

Every week some able discourses are being delivered in Convocation hall by divinity students.

We are informed that the Secretary of the A. M. S. has provided himself with respectable notices.

The men have been selected from the classes of elocution who will compete for the medal in the spring.

E. J. Etherington, T. G. Marquis, B.A., and D. Menzies are teaching in the night school at the Collegiate Institute.

The nurses of the General Hospital are attending Dr. K. N. Fenwick's class in obstetrics at the Ladies' Medical College.

From the bulletin board:—If the students of this university expect to rate high in their classes they must not expectorate on the floor.

I. Wood, J. D. Bissonnette and T. B. Scott were appointed delegates to the Y. M. C. A. Convention which was held in this city from Feb. 5th to 8th.

Every student should attend Prof. Dyde's lectures on Shakespeare. Tickets may be obtained from D. Cameron and D. R. Drummond, M.A.

Wanted:—Thirty-four straight jackets for divinity hall. Must be provided before the next full moon to avoid further loss of life and destruction of property.

F. C. Lavers is the best committee man the Royal has had in the A. M. S. for some years. He is from Prince Edward Island, and a good foot-ball player when in condition.

The following are the officers of the hockey club: Hon. Prest., J. F. Snellie, B.A.; Prest., N. R. Carmichael, M.A.; Vice Prest., S. N. Davis; Captain, H. A. Parkyn; Sec.-Treas., A. B. Cunningham.

Prof. Dupuis has added to his many gifts of apparatus to the college, models of the latest and earliest clock escapements. These are now amongst the physical apparatus and much valued by Prof. Marshall.

G. F. Copeland and E. Pirie represented Queen's at the recent meeting of the Rugby Union held at Toronto. J. F. Snellie was appointed Secretary-Treasurer of the Union and T. G. Marquis a member of the Executive Committee for the ensuing year.

It is proposed that one clause in the calendar be amended to read as follows:—All students of medicine of this college, of fourth year standing, and able to recognize "a bone" at sight, can obtain the Lientiate of the R. C. P. S. on paying to the Registrar the fee of \$20.

The examiners for this session for the Royal are: Practice of Medicine, Dr. Fowler; Surgery and Surgical Anatomy, Dr. Garrett; Obstetrics, Dr. K. N. Fenwick; Jurisprudence, Dr. Saunders; Anatomy, Dr. Mundell; Materia Medica, Dr. Herald; Physiology, Dr. Phelan.

Rev. W. W. Carson addressed the medical students at their regular Y. M. C. A. meeting on Saturday, 17th Jan. He gave a brief but telling address on "The Life worth Living," which he defined as that in which we could live without pain, reason without prejudice and worship without destruction.

A mock parliament has been formed in connection with the A. M. S. Owing to the illness of the Governor General and the unavoidable absence of the Chief Justice on January 17th, Mr. Rollins read the speech from the throne. Messrs. Wilson and Tandy, of '95, moved and seconded the address, after which the leader of the opposition, Mr. F. Higo, ably replied. Mr. Mowat, the president of the council, very ably defended the platform of the government.

The sophomores held their fortnightly meeting in the Hebrew class room, on Wednesday, 28th ult. There was a large attendance. After the transaction of some business an excellent programme of songs, readings and instrumental music was gone through in a highly creditable manner. These meetings are thoroughly appreciated by all who attend, and the disloyal, or indifferent, or supercilious few who stay away not only lessen the class muster, but are also themselves losers to a very regrettable extent.

The appearance of Miss Daymon in Kingston was not a such a brilliant success as was anticipated. The evening of her appearance was wet and unpleasant, and hence the audience was very small. Her rendition of some of the numbers was well received, but she was not fortunate in all her selections. She was assisted by Mr. Connery, teacher of Elocution in Queen's, who in his interpretation of Sir Peter Teazle and his rendition of "The Vision of Prince Charlie on the Anniversary of the Battle of Culoden" ably upheld the reputation he has won.

SUBSCRIBE FOR IT.

The *Dominion Illustrated*, for the year 1891, offers a literary bill of fare that should make it as popular a journal as it is excellent. There are new and striking literary features. It is essentially a high-class journal and is rapidly growing in public favor. The publishers have decided to distribute during the next six months over \$3,000 in prizes for answers to questions, the material for which will be found in current numbers of the journal. The first prize is \$750 in gold, and there are 99 others. On receipt of 12 cents in stamps the publishers (The Sabinson Litho. & Pub. Co., Montreal) will send to any address a sample copy of the journal and all particulars.

OUR TABLE.

ON entering the sanctum we see upon "Our Table" an accumulation of magazines as various in size and shape and general appearance as are the members of our staff. We look with something of disgust upon the promiscuous heap and turn it upside down by way of improving its appearance, but augh! wagh! wagh! Worse and worse we make it—a horrid mass. With a muttered imprecation upon the exchange column we draw at a venture from the pile *The Sunbeam*, from Ontario Ladies' College, Whitby. Eternal blessings crown the ladies; they somehow are always on hand at the right moment—or the wrong. We enjoy our glance at this trim little sheet, and find enough gush and sense and nonsense in it to make reviewing seem more enjoyable than we thought it a moment ago, and laying aside the *Sunbeam* we again draw at a venture. It is the *Manitoba College Journal*. A staff of ten edit this paper in a very efficient way. The editorials are well written, the contributions of a high literary character, the exchange column is quite readable, and college news is abundant and interesting. We wish the Journal prosperity. The pile is not growing less as rapidly as we could wish, so we make another dive into it. This time we light upon *The Student* from the University of Edinburgh. There is something about this pamphlet so different from our American publications that we are set awondering what it may be. Everything about the journal wears a decided look. The colour of the cover is decidedly blue, none of your quasi tints. The Scottish arms, the thistle wreath, the torch of truth, which adorn the exterior of the paper, are not to be mistaken any more than the "Two-pence" which indicates the price of the number. Within the covers we find the same we're-here-to-stay expression. It is conspicuous in the doric stability of the old University, as represented in the splendid engraving on the first page, conspicuous in almost every sentence of the literature, conspicuous most of all perhaps in the absence of those petty complaints regarding financial embarrassments and insufficient patronage which almost always characterize our American publications. It is the old land solidity of structure standing out in bold distinctness in comparison with our more attractive but less substantial buildings. It is a true picture of the native characters. Our moralizing has given "the atrocious mass" a new interest for us, and the remaining copies rather invite than repel us. We turn them over one by one and regret that the space allotted us in our present number will not allow of our reviewing at some length the Coup D'Etat, Acta Victoriana, Adelphian, Student Life, Notre Dame Scholastic, Woodstock College Monthly, Iowa Wesleyan, Old Kriss and a half-dozen others which still lie before us. On some future occasion we hope to be able to refer to some, or all of them.

Miss A.—Piato was right when he said philosophers appeared very absurd when they went to court.
J. M-I-r.—I'm afraid he was *har-r-dly* right.

DE NOBIS NOBILIBUS.

A MANSE! A MANSE! FOR A' THAT.

Is there an honest student here,
Wha hangs his heid an' a' that?
Yer future loy ye needna' fear,
Ye'll get a kirk an' a' that!

For a' that an' a' that!
Be orthodox an' a' that,
An' you'll possess the guinea stamp,
The manse, the gown an' a' that.

What though on hamely fare ye dine,
Wear black surtout an' a' that,
A bonnie kirk shall yet be thine—
A manse, a manse, for a that.
For a' that, an' a' that!
Established kirk an' a' that,
A "Free" Divine, though ne'er sac poor,
Is king o' men for a' that!

A king can mak' established men,
Dub them D. D. an' a' that!
But a "Free" Divine's abuse his king,
Gid faith, he maunna fa' that.
For a' that an' a' that!
Their dignities an' a' that!
The pith o' sense, the pride o' worth,
Are more than ranks for a' that.

Then let us pray that come it may,
As come it will for a' that!
That kirke, and fee, an' fayre layde,
Shall quick appear an' a' that.
For a' that, an' a' that!
Though sundered far an' a' that,
We man to man the world ower,
Shall brithers be for a' that. Kx.

Oh! A. H. 'spare those hairs,
Which sprout from both thy cheeks,
A solace for thy cares,
You have cherished them for weeks;
They come in single file,
As though afraid to bloom,
But still, they are all the style,
So Andy give them room.

WHAT THEY ARE SAYING.

I hold power of attorney at roll call for six fellows.—
[W. H. B.—ns.

The very latest authorities, as I have told my class for
some years.—[The Dean.

Roll call—Mr. Em—ns.
(A voice)—Indisposed.

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